49: Findeisen --11-12 E-1 (no date) 1930 Yakut
116, 855, 857

"At the age of six months the infant starts crawling around in the hut; it is given a short shirt for that purpose. Among the poorer Yakuts this item is lacking, and the children are left naked during summer and winter time. [12] The experiences the children have with coal, nails, straps, and pieces of wood are not always fortunate; for the stomach into which most of these things eventually penetrate has no use for them even if it is a Yakut stomach, and dismisses them as soon as possible. Aside from these measures taken by the offended stomach, the little glutton will also get a beating from his terrified mother--something which happens in our civilization, too. Now the child has already acquired some friends, especially among the dogs, whereas the cats are more reserved. The most attractive thing to a child, however, is fire. Aside from its visible and audible appearance, flaring and crackling, it emanates a great deal of warmth which is necessary to the child's feeling comfortable; during the cold season it is protected from wet weather only near the fire which burns in the hut, --This age is one of the happiest for little Yakut boys and girls.

At this time they are also particularly well fed.

49: Findeisen --12 E-1 (no date) 1930 Yakut
116, 524, 857

[RCH: When they are older] They are wanted for little work purposes, but have still time for playing, an occupation which they attend with special enthusiasm in the summer time. On fields or glades they play the flock play, perform hunting parties, festivals, or weddings, or invite guests to be treated with berries, roots, or whatever they may find. They dance, imitate the shamans, wrestle, catch fish, lay snares for birds, persecute the little striped squirrels. They also play a game called 'falcon and duck,' the only play with group formation and systematic rules, that has been discovered with them. The rules are as follows; two sticks about ten meters long are laid on a plain and suitable place of a glade, at a distance of four or five meters; these sticks represent the 'banks.' Behind the sticks there is 'water,,' and between them, the 'path.' Near the center of one stick a large boy is placed who is supposed to be the 'falcon.' The other children try to get past the falcon marching along the path like ducks. He who is caught by the falcon is considered as 'dead' and has to leave the game; so has he who has entered the 'water' while trying to escape the falcon. The falcon is allowed to persecute the 'ducks' far beyond the boundaries of the 'path.'

49: Findeisen -- 12 [2] E-1 (no date) 1930 Yakut
116, 857

When the children have reached their twelfth year of age, they have little more time to play since most of their time is filled with work. The boys also like better to watch the adults playing cards, and exercise this art with each other. They do not despise the vodka either which they may get at marriage ceremonies, and gossip about relatives, neighbors, and guests meet their warm interest. In a word, they are becoming more and more useful members of the Yakut nation.

233 one polar fox, or for reindeer meat, fat, and hides, according to
432 the agreement; the last case is met with very rarely.
437 The increase in the size of their herds leads rich men to resort to two applications of hired labor: 1) turning part of their herds over
233 to someone else to be looked after for the summer, and 2) hiring
464 herders.
465 [200] In the spring the rich reindeer breeder remains for the most part near the rivers, where he lives a more peaceful settled life
[857] fishing. For the duration of this period he sends his reindeer into the tundra, appointing as substitute master in place of himself one of his children--even though he may be a mere child--to be attached to the herders or to poor relatives, who, it goes without saying, receive nothing for their work. If there are no children or relatives, or if the latter are for some reason unwilling, a hired "master" is found. The family of the latter is provided with flour, tea, and tobacco until autumn, that is, until the return of the herd; to the man (the herder) alone is given half of a thick, dressed hide for the soles of his shoes and one chamois leather for his summer footgear. But he is also given a summer Siberian fur coat; sometimes this is already made, and sometimes he is told to kill such and such a reindeer and to use its hide for clothing. As pay such a hired master receives two or three reindeer for the summer's work. If a reindeer dies from disease or is killed by some wild animal during the pasturing time, the hired master is not held responsible, but is required to present the hide from the reindeer's body and legs to the owner, provided the reindeer did not die of some contagious disease.

In the fall the herd is driven home and handed over to the owner. Men who live in the same choom as the master are chosen to look after the herd in the winter. Usually such herdsmen are clanless bachelors or poor men who have added their few reindeer to the herd of the rich man, and who help out in the pasturing in return for this. The aforementioned persons do not receive any pay besides food and
[736] winter clothing. To a second category of herdsmen belong orphans who have been turned over to their relatives to be brought up, or the children of poor men who are considered the wards of society and who live with the rich man until they come of age. They are likewise supplied with clothing and food, and they receive one or two reindeer for their winter services, depending on the wishes of the master. And finally, there are special hired herdsmen in the proportion of two persons for each thousand reindeer. Under them there is supposed to be a woman subordinate, who is supposed to mend clothing, change the soles on footgear, dress and soften the hide for